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not to be on the defensive. You have in your keeping the great inspiration that has come down to you through the ages to the modern world and you should be leading in culture. You are in danger of losing the greater part of this heritage. Already for the most part you have surrendered into other hands the philosophy, the history, the art and the literature of Greece and Rome. You are letting others take over everything but the language. If this is all you are ultimately to retain, you are not very important. You must not allow yourselves to be so robbed. You ought to talk in College and throughout the country as if the culture of Greece and Rome were really here speaking in and through *you*, the teacher. *Be* what Greece and Rome were and bring their civilization and culture home to us. You must be, not pedagogues talking about the Greeks and the Romans, but the very Greeks and Romans themselves, dominating and guiding this people as it seeks to construct for itself a human experience worth having."

The papers were all of an exceedingly high order. One on Fallacies in the Argument for the Modern School, by Mr. Charles H. Forbes, of Phillips Andover Academy, was so excellent and so timely that the Association voted at once that it should be published in pamphlet form and widely distributed. At the same time a strong letter of protest against Mr. Flexner's misuse of statistics was drawn up and the Secretary was directed to send a copy to each member of the General Education Board. Since the meeting it has seemed best to publish the paper in a non-classical periodical, but the intention still remains to disseminate it as widely as possible.

Another important matter of business of general interest transacted was a vote of the Association to establish a central bureau for supplying to its members illustrative material for classical study, such as lantern-slides, coins and art exhibits, through a loan collection owned by the Association, and through exchange between institutions. In general this is for the benefit of the smaller High Schools, but all may take advantage of the opportunity.

Amherst College was a model entertainer. The Philoctestes of Sophocles was presented by the "Greek Players" of Amherst College, who on their own suggestion gave up a part of their vacation to add to our enjoyment. The play was given in English.

M. N. WETMORE,
Acting Secretary.

REVIEW

The Venus of Milo. An Archaeological Study of the Goddess of Womanhood. By Paul Carus. Chicago: The Open Court Publishing Co. (1916). Pp. vii + 182. \$1.00.

This is one of those popular but well-informed and useful books for which Dr. Carus, editor of The Open Court and The Monist, has become so well-known. The Venus of Milo is the favorite Greek statue and undoubtedly the best preserved statue of Venus, the ideal of mature womanhood. There has always been a mystery about this masterpiece, about its finding, its sculptor, the inscription found with it, but subsequently lost, and its proper restoration. An enormous amount has been written on these subjects, and Dr. Carus gives us a good summary of the controversies. First, he discusses the circumstances of the discovery of the statue, D'Urville's Report, the stories of Viscount Marcellus, and others with regard to what was found with the Venus, and Debay's Drawing. Then he gives us a description of the statue, and discusses the various restorations and recent theories. Then follow chapters

on What the Facts Reveal, The Meaning of "Aphrodite", The Cult of Aphrodite, The Goddess of War, The Descent into Hades, The Magna Dea of the Nations, The Origin of Woman, Aphrodite in Art, and finally are quoted the two Homeric hymns to Aphrodite and Lucretius's famous dedication. There is a good index and nearly one hundred excellent illustrations (not numbered). The learned little book is really a discussion of ideal womanhood and its origin with the Venus as a text; and despite repetition, much quotation, and irrelevant matter, it contains valuable information on many subjects connected with the cult of Aphrodite, which is examined in all the myths born of the same fundamental idea (only the first sixty-one pages deal with the Venus of Milo).

Dr. Carus rejects the restoration with shield or mirror or wreath. He dislikes Furtwängler's restoration with left arm resting on a column and Saloman's restoration, in which Venus also rests her left arm on a column, with an apple in her left hand, and holds a dove in the right hand. He also rejects the recent restoration of Francisca Paloma Del Mar, who places a child on the left arm, making out of the Venus a Christian Madonna. He prefers the restoration of Veit Valentin, according to which the goddess raises her left arm toward an unexpected intruder and retards the falling garment by raising her left knee so as to give the right hand a moment's time to grasp it. According to Dr. Carus, the left hand holding an apple found with the statue does not belong to it, nor should we entertain the suspicion that the authorities of the Louvre purposely destroyed the inscription found with the débris of the Venus and mentioning a sculptor Agesander or Alexander of Antioch. He thinks that the inscription was lost because nobody cared for it, for there was no evidence that it belonged to the statue. He accounts for the tragic fate of the Venus and its discovery on Melos by an ingenious theory that it is not an indigenous work, that Athens was the original home of the statue, that the statue was cudgelled by a Christian mob, but in the night, when the rioters had gone, the pagan friends of Venus put the statue on ship-board, took it to Melos, and hid it with great haste in a cave, indicating the spot by a scratch in the curbstone.

THE JOHNS HOPKINS UNIVERSITY. DAVID M. ROBINSON

Classical Articles in Non-Classical Periodicals VII

- Harvard Graduates' Magazine—March, Charles Pomeroy Parker, E. K. Rand.
Journal of The New York State Teachers' Association—March, The Latin Language and Literature in Relation to Culture, W. M. Dwyer.
Nation (London)—Feb. 17, The Trojan War and Constantinople, Edward Carpenter.—March 10, Verse of Quantity = (Robert Bridges, *Ibant Obscuri: An Experiment in the Classical Hexameter*).—March 17, The Happy Farmer (Vergil, *Georgics* 2.513 ff., translated in quantitative hexameters), C. W. Brodribb; (The Aeneid of Virgil, Books 1-3, trans. by A. S. Way).
Nation (New York)—March 1, War Lyrics and Others = (W. Rhys Roberts, *Patriotic Poetry Greek and English*); (Eugene Tawerner, *Studies in Magic from Latin Literature*).—March 8, (Loeb Classical Library: Galen, *On the Natural Faculties*, trans. by A. J. Brock; Daphnis and Chloe, and Parthenius, trans. by J. M. Edmonds; Greek Anthology, Vol. 1, trans. by W. R. Paton; Plutarch, *Lives*, Vol. 4, trans. by B. Perrin; Xenophon, *Cyropaedia*, Vol. 2, trans. by W. Miller).—March 22, (C. E. Boyd, *Public Libraries and Literary Culture in Ancient Rome*).
Scribner's—Feb., Artemis on Latmos [poem], Amelia J. Burr.
Times (London) Literary Supplement—Feb. 2, Mythology for the Millionaire = (The Mythology of All Races: Vol. 1, Greek and Roman, by W. S. Fox); New Oxyrhynchus Papyri = (Part 12, ed. by B. P. Grenfell and A. S. Hunt); The Classics and the War, M. H. Palmer.—March 2, Virgil or "Vergil", John Bailey.—March 16, Sophia and Logos = (Rendel Harris, *The Origin of the Prologue to St. John's Gospel*; Virgil or "Vergil" J. E. Sandys, J. P. Postgate, J. D. A. Johnson.